

The Deviant SHIA Sect

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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BELIEFS OF THE SHIAS

Allah, in the Name of, the Affectionate, Most Merciful

Nahmadahu Wanusalli A'la Rasoolihil Kareem

INTRODUCTION

The Sunni Muslims of today have become targets of Iranian propaganda. By reading through Shia literature, they conclude that Khomeini was the great modern day Islamic leader who despised the separation of the Sunnis and Shias within the Islamic Community. They also believe that Khomeini preferred a total Islamic Unity of both Sunnis and Shias and that Khomeini respected the Great Prophet of Islam (*sallal laahu alaihi wasallam*), the Khulafa-e-Rashideen and all the Sahaba (*radi Allahu anhu anhum ajma'in*). They are also under the impression that Khomeini labelled as "Shaitaan" those who spoke of a separate Shia and Sunni group within the Muslim Community.

Since the Shias subscribe to the holding of *Meelad* and *Urs* celebrations, the reading of *Salat* or *Salaam* on the Holy Prophet (*sallal laahu alaihi wasallam*), visiting of graves, reading of *Majaalis* during Muharram, etc. Sunni Muslims are fraudulently led to believe, through the local Iranian agency, that there are no differences in *Aqaaid* (Beliefs) between Sunnis and Shias, more so, because the Shias also reject and refute the Najdi and Wahabi beliefs.

In this manner, it would be a matter of time before the Shias gain closeness to the hearts of the Sunnis. This will give them a better and quicker chance to convert them to the Shia fold. This in reality, is the real basis of *Taqiyyah*.

WHAT IS TAQIYYAH?

TAQIYYAH, in Shia'ite doctrine, is the concealing of the truth for the purposes of misleading the innocent believers in the name of religion. This, in Shia'ite belief, is regarded as a great form of *Ibaadah* carrying a very great reward. In essence, *Taqiyyah* involves lying and deceitfully misleading innocent Muslims into the Shia'ite fold.

For this purpose, it is important to clearly present to the Sunni Muslims the beliefs of "Imam" Khomeini. These beliefs are written by himself in two of his books, "KASHFUL ASRAR" and "AL HUKUMATUL ISLAMIA." It is from these books that one would discover the false Islam as propagated by the Iranians. It would further help us to stop their fierce propaganda work in South Africa.

Alhamdulillah! The Sunnis, with the help of *Quranic* commentaries, examples from the life of the Holy Prophet *Muhammad (sallal laahu alaihi wasallam)*, the history of the Khulafa-e-Rashideen and the history of the Sahaba-e-Kiraam (*radi Allahu anhum ajma'in*), *Tableegh* work and Islamic propagation is vigorous and successful amongst the South African Muslim communities. However, the Shia movement has attempted to undermine and retard the good Islamic propagation work carried out by the Sunnis.

The Shia brand of Islam or so-called "Islam" incorporates the following beliefs:-

- a. The HOLY QURAN in its present form is *MUHARRAF* (i.e. it has been changed and it is in an incomplete form).
- b. The KHULAF-A-E-RASHIDEEN - The first three Khulafa who ruled after Rasoolullah (*sallal laahu alaihi wasallam*), namely, Sayyiduna Abu Bakr Siddique (*radi Allahu anhu*), Sayyiduna Umar Farooq (*radi Allahu anhu*) and Sayyiduna Uthman Ghani (*radi Allahu anhu*) are regarded as wicked and sinful; and insults are heaped upon the beloved Companions of Rasoolullah (*sallal laahu alaihi wasallam*) to the extent that they are called MURTADD or apostate (one who is out of the fold of Islam).

It is the responsibility of every Muslim to use every means at his or her disposal to wipe out the pest of Shia'ism and propagate the TRUE form of Islam.

SHIA AQAID OR BELIEFS

We have listed some of the major Shia beliefs below:-

1. Together with the testifying of the Oneness of Allah and accepting the Prophethood of Rasoolullah (*sallal laahu alaihi wasallam*), it is also a condition of *Imaan* to testify to the Imaamat of the 12 Imaams.
2. It is *Fardh* to follow the *A'IMMA* in the same manner as a Muslim ought to follow Rasoolullah (*sallal laahu alaihi wasallam*).
3. MU'TAH (Temporary Marriage) is not only *JAA'IZ* but also a source of great blessings and *Sawaabs*. Temporary marriage amongst the SHIAS does not require the procedure of *Nikah* as shown to us by Rasoolullah (*sallal laahu alaihi wasallam*). It is just a temporary agreement between a man and a woman either to spend the night, a week, a month or a year together for the purposes of satisfying their lust.
4. The chain of Prophethood is not complete, but rather it is still in progress in the form of the appearance of Imaams from time to time.

5. The QURAN SHAREEF has two-thirds of its volume missing. The present form only represents one-third of the original Quran.
6. The original Quran was that which was compiled by Hazrat Ali (*radi Allahu anhu*) and Imaam-e-Ghaib, the hidden Imaam who will appear with it in the future.
7. TAQIYYAH is *Fardh*. *Taqiyyah* is a Shia'ite practice of concealing the truth for the purposes of misleading unsuspecting people into the Shia'ite fold.
8. After Rasoolullah (*sallal laahu alaihi wasallam*) left this world only few Sahabas were steadfast in spreading Islam. The rest turned apostate or MURTADDS (one who is out of the fold of Islam). The four Ashaabs accepted by the Shi'ites are:-
 - a. Hazrat Salman Farsi (*radi Allahu anhu*),
 - b. Hazrat Abu Zarr Ghaffari (*radi Allahu anhu*),
 - c. Hazrat Miqdad bin Aswad (*radi Allahu anhu*) and
 - d. Hazrat Amaar bin Yaasir (*radi Allahu anhu*)
9. Imaamat is the fifth pillar of Islam, the rejection of which amounts to *Kufr*.

All the above Shia'ite beliefs are in direct conflict with established Islamic practices as shown by Rasoolullah (*sallal laahu alaihi wasallam*) and the teachings of the Holy Quran. The lives and character of the illustrious Sahaba (*radi Allahu anhum ajma'in*) have been confirmed by both Muslim and non-Muslim historians alike. The distorted views regarding the Sahabas, as presented by the Shia'ites, contradicts confirmed historical proof on the lives of the Sahabas. The Shia'ites believe that Sayyiduna Ali (*radi Allahu anhu*) was without distinction the first Caliph. They reject the Khilaafat of Sayyiduna Abu Bakr Siddique (*radi Allahu anhu*), Sayyiduna Umar Farooq (*radi Allahu anhu*) and Sayyiduna Uthman Ghani (*radi Allahu anhu*).

VIEWS OF KHOMEINI FROM HIS BOOK, "KASHFUL ASRAR"

From the examples I (Khomeini) have given, it shows that the Sheiks Abu Bakr (*radi Allahu anhu*) and Umar (*radi Allahu anhu*) had acted against the Quran. For these people to behave in such a manner amongst the Muslims was not surprising. The Muslims (Sahaba-e-Kiraam) were also in such a state that they were either part of the same group (Abu Bakr - *radi Allahu anhu* - and Umar - *radi Allahu anhu*) or they had similar intentions of becoming the government in power.

"If they (the Muslims) did not side them (Abu Bakr - *radi Allahu anhu* - and Umar - *radi Allahu anhu*) then it was certain that they did not have the courage to speak out against those who behaved badly towards Rasoolullah (*sallal laahu alaihi wasallam*) and his beloved daughter (Fathima - *radi Allahu anha*).

"In short, even if mention was made in the Quran in clear words on this matter (The succession of Ali - *radi Allahu anhu* - as Caliph), they would not have changed their intentions, and even at the Command of Allah they would not have given up the seat (of Government).

"Abu Bakr (*radi Allahu anhu*), who had harboured pre-meditated plans, if anything, would have falsely forged a Hadith to put an end to this matter, just as he had done so to prevent Hazrat Fathima (*radi Allahu anha*) from receiving her inheritance. And it was not impossible for Umar (*radi Allahu anhu*) in the matter regarding the Imaamat and Khilaafat of Ali (*radi Allahu anhu*) to negate such a verse (regarding the Khilaafat of Ali - *radi Allahu anhu*) either by saying that there was a mistake in Allah's Revelation of the Ayah, or that Gibraeel had erred in transmitting (Allah's Message)

correctly to Rasoolullah (*sallal laahu alaihi wasallam*).” (KASHFUL ASRAR, PAGES 119-120)

KHOMEINI ON QURAN IN HIS "KASHFUL ASRAR"

"TAHREEF (deliberate alteration of words to change the meaning of the holy books, namely, the Bible, etc.) is that fault which Muslims accuse Jews and Christians of indulging in, has proved to be found in the Ashaabs (of Rasoolullah - sallal laahu alaihi wasallam)." (KASHFUL ASRAR, PAGE 114)

"It was easy for the Ashaabs (of Rasoolullah - sallal laahu alaihi wasallam) to remove verses from the Holy Quran and deliberately add verses to it, and in this way forever concealing from the people of the world the true Quran." (KASHFUL ASRAR, PAGE 114)

Yes, the above shocking statements are in Khomeini's book. Yet, it is the firm belief of the Muslims that the Holy Quran is the direct Word of Almighty Allah. The Holy Quran has been protected from any type of changes, removals and additions of verses or increase in volume, by Almighty Allah Himself.

But, in the corrupt Shia propagation of Islam, the present day Quran is accepted as a changed version like the Tauraat and the Bible. And according to Mr. Khomeini, the Sahaba-i-Kiraam of Rasoolullah (*sallal laahu alaihi wasallam*) had prevented the entire world from gaining access to the original Quran. MA'AAZALLAH! Allah forbid!

The Shia'ite belief on the Quran even insults the glorious Khulafa-e-Rashideen, whose names are mentioned from the mimbars of every Masjid in the *Khutbah* in every *Jummah*; those two Khulafa (Hazrat Abu Bakr and Hazrat Umar) who are resting alongside of Rasoolullah (*sallal laahu alaihi wasallam*) under the Green Dome; and those upon whom thousands of Muslims around the world send their Tribute and Salaams.

Sayyiduna Ali (*radi Allahu anhu*) himself makes mention of the great service that Sayyiduna Abu Bakr Siddique (*radi Allahu anhu*) had provided to the Holy Quran. In the introduction of "FATHUL BARI" and "KANZUL A'MAL" appears a narration of Ibne Mubarak that Hazrat Ali (*radi Allahu anhu*) stated that:

"In the service (compilation) of heavenly books (MASAAHIF), Hazrat Abu Bakr (radi Allahu anhu) would receive the greatest reward. May Allah's Mercy be on Abu Bakr (radi Allahu anhu). He was the first person to have started the compilation of the Holy Quran (Kitabullah)."

THE STATUS OF IMAAMAT IN SHIA BELIEFS

Khomeini in his book, "AL HUKUMATUL ISLAMIA", states that: *"In our sect, from the necessary and fundamental beliefs, one necessary principle of our faith is that our Imaams have ranks that exceed those of close angels and the appointed Messengers."* (ALHUKUMATUL ISLAAMIA, PAGE 52)

MUTAH (TEMPORARY MARRIAGE)

Khomeini, in his Kitaab "THEHREERUL WASEELA," states in the section called *Kitaabun Nikah* that whilst Mutah is permissible with an adulterous woman, it is undesirable (KARAHAT) especially if the woman is a prostitute.

SHIAS HATRED FOR SUNNIS

In his ploy to pose as a leader of the Muslim world immediately after the revolution, and to gain popularity among Muslims, Khomeini stated in his reply to a question on SHIA-SUNNI differences, as follows:

"I entreat Allah to consolidate Muslims on the basis of Kalimah. The superfluous differences between the Shia and Sunni brethren have been created by a group of international criminals. Our brethren must realise that we are all Muslims and followers of the Quran. We should not harbour mutual differences. May Allah grant us mutual consolidation." (Ruhollah Khomeini, Qom, Iran - 27 March 1979)

This statement was made by Khomeini in reply to a certain Moulana Yusuf of Jamaat-e-Islamia Hind who questioned Khomeini in Qom (Iran) about the SHIA-SUNNI differences. The interview and reply which appears above in the Urdu and Persian language (not very clear, unfortunately) can be obtained from RAMADAN ANNUAL, Durban, July/August 1979 edition, Page 116. The statement was first published in "Radiance Views Weekly" of New Delhi, India.

While one may think that there is nothing objectionable in Khomeini's statement, we would like you to now look at this "great world leader" and see how "tolerant" he is in his beliefs regarding Sunnis and others when he PRAISES a book with the following statement:

"When Mahdi (alaihis salaam) appears, he will deal with the Sunnis and their Ulema first before dealing with the Kuffar, and he will kill and annihilate all of them (the Sunnis, their Ulema and the Kuffar)." (HAQQUL YAOEEN, ALLAMA BAAQIR MAJLISI, PAGE 139)

This is the very same book that Khomeini PRAISES in his "Kashful Asrar" and has encouraged people to read it. This is in fact one of the cornerstones of Shia belief. If Khomeini says that the Shia-Sunni difference is the work of "international criminals" then how is it that he supports and praises Allama Baaqir Majlisi's statement that Imam Mahdi will FIRST kill the Sunnis before dealing with the Kuffar!

REFUTATIONS OF THE BELIEFS OF THE SHI'AS

HAZRAT ALI ON HAZRAT ABU BAKR AND HAZRAT UMAR(RADI ALLAHU ANHUM AJMA'IN)

The Muslim Revivalist (Mujaddid) of the 14th Century, A'LA HAZRAT IMAAM AHMED RAZA AL-QADERI (RADI ALLAHU ANHU) in his book, "GHAYATUT TAHQEEQ FI IMAAMATUL 'ALI AS SIDDEEQ," quotes from "SAWA IQUL MUHARRIQAH" that: "Imaam Abul Qasim Ismaeel Muhammad Bin Al Fazl Balkhi in his Kitaab, 'AS SUNNAH' stated that Imaam ibn Hajjar Makki reported that Alqamah (radi Allahu anhu) narrated that Hazrat Ali (radi Allahu anhu) was once informed that some people declared that he (Hazrat Ali) is higher in status than Hazraat Shaykhain (Abu Bakr and Umar) - radi Allahu anhuma.

"Upon hearing this, he (Hazrat Ali) stood on the mimbar and declared after praises to Allah and His Messenger (sallal laahu alaihi wasallam), 'O People! News had reached me that some people are saying that I have a higher status than Abu Bakr (radi Allahu anhu) and Umar (radi Allahu anhu). Had I clarified the ruling earlier on this matter, then the subscribers to such a view would have certainly been punished by me.

" 'As from today, whosoever is heard to make such utterances is a slanderer (MUFTARI), and he shall be liable for the punishment of a slanderer, which is 80 lashes.'

"Thereafter, he (Hazrat Ali) said, 'Without any doubt, after Rasoolullah (sallal laahu alaihi wasallam), the most excellent in the Ummah is Hazrat Abu Bakr (radi Allahu anhu), followed by Umar, and after him Allah knows best whose status appears next.'"

"Alqamah states that Sayyiduna Hassan Mujtaba (radi Allahu anhu) was present in that gathering and remarked, 'By Allah! If he (Hazrat Ali) was to make mention of the third name (after Umar Farooq), he would have mentioned the name of Uthman (radi Allahu anhu).'"

WHAT THE GREAT SAINTS AND SCHOLARS HAVE SAID IN REFUTATION OF THE BELIEFS OF THE SHIAS

One of the greatest guides of the Sufiya-e-Alawiyah, GHOU-S-E-AZAM, SAYYID ABDUL QAADIR JILANI (RADI ALLAHU ANHU), writes in his book, "GHUNYAT-UT-TAALIBIN", that:

Abu Bakr Siddique (*radi Allahu anhu*) became the Khalifa with the unanimity of the Muhajirs and Ansars, as follows:-

When Rasoolullah (*sallal laahu alaihi wasallam*) passed away, the Ansar-i-Kiram said, "Let one Amir be from you and one Amir be from us."

Hazrat Umar (*radi Allahu anhu*) stood up and said, "O Ansar! Have you forgotten how Rasoolullah (*sallal laahu alaihi wasallam*) called Abu Bakr, 'the Imam of my Sahaba'?"

They said, "We know, O Umar."

Hazrat Umar (*radi Allahu anhu*) went on, "Is anyone among you higher than Abu Bakr?"

The Ansar replied: "We trust ourselves to Allah's protection from considering ourselves higher than Abu Bakr."

Then, Hazrat Umar (*radi Allahu anhu*) asked, "Who among you would tolerate to remove Abu Bakr from the ranking office where Rasoolullah (*sallal laahu alaihi wasallam*) appointed him?"

The Ansar said, "None of us will tolerate it. We trust ourselves with Allah's protection from removing Abu Bakr."

With the co-operation of the Muhajirs, they appointed Hazrat Abu Bakr (*radi Allahu anhu*) as the Khalifa. Hazrat Ali and Hazrat Zubair (*radi Allahu anhuma*) came later. Both accepted the Khalifa. Hazrat Abu Bakr (*radi Allahu anhu*) stood up three times and said each time, "Is there anyone among you who has given up choosing me as the Khalifa?" Hazrat Ali who was sitting in the front stood up and said, "None of us gives up. Nor shall we ever think of giving up. Rasoolullah (*sallal laahu alaihi wasallam*) has put you ahead of us. Who on earth can remove you?"

Thus, we have heard through strong and sound witnesses that the person who wanted Hazrat Abu Bakr Siddique (*radi Allahu anhu*) to become the Khalifa and uttered the most influential words, was Hazrat Ali (*radi Allahu anhu*). For example, after the Camel Event, Hazrat Abdullah bin Kawa (*radi Allahu anhu*) came to Hazrat Ali (*radi Allahu anhu*) and said, "Did Rasoolullah (*sallal laahu alaihi wasallam*) tell you anything about the Caliphate?" Hazrat Ali (*radi Allahu anhu*) replied, "First we mind our duty concerning the Deen. The archstone of the Deen is Salaah. And we like and choose for the world what Allah Ta'ala and His Messenger (*sallal laahu alaihi wasallam*) have chosen from among us. We have therefore chosen Abu Bakr as the Khalifa."

As Rasoolullah (*sallal laahu alaihi wasallam*) was sick during the final days of his life, he appointed Hazrat Abu Bakr Siddique (*radi Allahu anhu*) as the Imaam in his place so that he would conduct the Salaah. Each time Hazrat Bilal (*radi Allahu anhu*) called the Adhan, Rasoolullah (*sallal laahu alaihi wasallam*) used to say, "Tell Abu Bakr to be the Imaam for the people." He used to say this repeatedly. This was taken to imply that after his demise Hazrat Abu Bakr (*radi Allahu anhu*) would be most suitable for Caliphate, and that each of Umar, Uthman and Ali (*radi Allahu anhum ajma'in*) was the most suitable for the Caliphate among the people of his time.

ON THE ELECTION OF HAZRAT ABU BAKR SIDDIQUE (RADI ALLAHU ANHU) AS THE FIRST CALIPH OF ISLAM

IMAM-I-RABBANI, SHAIKH AHMAD SIRHINDI MUJADDID ALF THANI (*RADI ALLAHU ANHU*), in his famous book, "RADD -E-RAWAAFID", says:

Hazrat Ali (*radi Allahu anhu*) willingly acknowledged Hazrat Abu Bakr Siddique's (*radi Allahu anhu*) Caliphate. The Shias, who knew this fact said, "*He admitted it unwillingly,*" without saying anything more than.

However, after Rasulallah (*sallal laahu alaihi wasallam*) physically left this world, the Sahaba (*radi Allahu anhum ajma'in*) embarked on a job of appointing the Khalifa before the interment (burial). They considered it Wajib or necessary. Since the Prophet (*sallal laahu alaihi wasallam*) had commanded that the guilty should be punished as prescribed by the Shariat; that they (the Muslims) should be ready for war; in addition to other things which the government should do, it was Wajib to elect the representative who would execute these Wajibs.

Therefore, Hazrat Abu Bakr (*radi Allahu anhu*) stood up and said, "*If you worship Hazrat Muhammad (sallal laahu alaihi wasallam), know that he passed away. If you worship Allahu Ta'ala know that Allah never dies, His life is Endless.*"

"*You have to choose someone to carry out His Commandments. Think, find, and choose!*" Everybody agreed with him.

Hazrat Umar (*radi Allahu anhu*) immediately stood up and said, "*We want you, Abu Bakr!*"

All those present there said, "*We have elected you.*"

Then, Hazrat Abu Bakr (*radi Allahu anhu*) mounted the mimbar and looked around, "*I cannot see Zubair. Call him.*"

When Hazrat Zubair (*radi Allahu anhu*) came, Hazrat Abu Bakr (*radi Allahu anhu*) said to him, "*The Muslims have elected me as the Khalifa. Will you disagree with their unanimity?*"

"*O You, the Messenger's (sallal laahu alaihi wasallam) Khalifa! I do not disagree,*" and held out his hand and did Musaafaha (shook hands in a manner prescribed by Islam) with him in attendance.

Hazrat Ali and Hazrat Zubair (*radi Allahu anhu*) apologised to the Khalifa for being late for the election, and said, "*We did not come because we were not notified in advance. We are sorry about it. We see that who is worthy of the Caliphate amongst us is Hazrat Abu Bakr. For he was Rasulallah's (sallal laahu alaihi wasallam) companion in the cave. He is the most honoured and the best of us. Rasulallah (sallal laahu alaihi wasallam) chose him as the Imaam from amongst us. We performed Namaaz behind Him.*"

If Hazrat Abu Bakr (*radi Allahu anhu*) had not been worthy of the Caliphate, Hazrat Ali (*radi Allahu anhu*) would NOT have admitted him and would have said, "*It is my right.*" As a matter of fact, he refused Hazrat Muawiyah (*radi Allahu anhu*) being the Khalifa. Although Hazrat Muawiyah's (*radi Allahu anhu*) army was very strong, he strove hard so that he himself would be the Khalifa. As a result of this, many lives were lost. Since he asked for his right at such a difficult situation, it would have been much easier to ask for it from Hazrat Abu Bakr (*radi Allahu anhu*) if he had considered it his right. He would have asked to be chosen, and that would have been done immediately.

After choosing Hazrat Abu Bakr (*radi Allahu anhu*) as the Khalifa and paying homage to him, Hazrat Ali (*radi Allahu anhu*) sat in front of the mimbar. In their next conversation he gave effective answers to the Khalifa's questions and supported him.

THE ELECTION OF HAZRAT ABU BAKR SIDDIQUE (RADI ALLAHU ANHU) BASED ON IJTIHAD

MAWLANA UTHMAN BIN NASSIR EFFENDI, in his book, "TAZKIYYA-I-AHLE-BAYT," writes:

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When the Ashaab-i-Kiraam (*radi Allahu anhum ajma'in*) were confronted with something that they did not know how to do, (they would look the matter up in the SUNNAT-I-SANIYYA), and if they did not find a solution in the Sunnat-i-Saniyya, either, they would (decide how to) do it through a method called RE'Y (finding) and QIYAS (comparison), that is, by comparing it with other matters they knew how to do. This paved the way to IJTihad. If the Ijtihads of the Ashaab-i-Kiraam or other MUJTAHIDS agree on a matter, they will be no doubt left pertaining to the matter. This consensus of Ijtihads was called IJMA-I-UMMAT. Making Ijtihad requires having profound knowledge. Scholars who possess this deep knowledge (and are therefore capable of making Ijtihad) are called Mujtahid. If the Ijtihads made by Mujtahids do not agree with one another, it becomes Wajib for each Mujtahid to act upon his own Ijtihad.

The Caliphate election was a matter of Ijtihad, too. There were Hadith Shareefs denoting that Hazrat Abu Bakr, Hazrat Umar, Hazrat Uthman and Hazrat Ali (*radi Allahu anhum ajma'in*) would become Khalifa. But, the time for any of them was not stated clearly. Rasulallah (*sallal laahu alaihi was sallam*) did not say, "APPOINT SO AND SO KHALIFA AFTER ME." He left this job over to the Ashaab-i-Kiraam to decide on. The Ijtihads made by the Ashaab-i-Kiraam pertaining to Caliphate election did not agree with one another. There were three different Ijtihads:

The first Ijtihad was the Ansar's re'y (finding): They said that the person "who had served Islam most must be Khalifa. The Arabs became Muslims in the shade of our swords. Therefore, one of us must be Khalifa."

The second Ijtihad was the re'y (finding) of most of the Ashaab-i-Kiraam (*radi Allahu anhum ajma'in*): They said that the Khalifa "must be powerful enough to enforce the regulations among the Ummat. The most honourable and the most powerful tribe among the Arabs is the Quraish. The Khalifa will have to be one from among the Quraish."

The third Ijtihad was the re'y (finding) of the Hashimis: They said that "one of Rasulallah's (*sallal laahu alaihi wasallam*) relations must be Khalifa."

THE CORRECT ONE OF THESE THREE IJTIHADS WAS THE SECOND ONE. Yes, the Ansar were of great help to Islam. And, the relations of Rasulallah (*sallal laahu alaihi wasallam*), on the other hand, were very honourable. Yet, Caliphate was not a chair for rest granted as a reward for past services. Nor was it an inheritable property to be handed over to relations. The second Ijtihad entailed that Caliphate was to be given to the Quraish tribe not because Rasulallah (*sallal laahu alaihi wasallam*) was from this tribe, but because the Quraish was a tribe renowned throughout Arabia for its honour, power, influence and dignity. For Caliphate was an office to provide unity, loyalty and social order among Muslims. And doing this, in its turn, would necessitate being authoritative. The Khalifa's duty is to prevent mischief and instigation, to secure peace and freedom, to administer Jihad, and to maintain order so that Muslims carry on their affairs and businesses easily and smoothly. Doing all these things requires power.

What the Ashaab-i-Kiraam (*alaihim-ur-ridwaan*) took into consideration in the Caliphate election was to unite the Muslim tribes so as to establish a powerful state. Giving the office of Caliphate to the Hashimis, who were only one out of ten Quraish tribes, would hardly provide this unity. The higher the number of people establishing a government, the more powerful the government. For this reason, it would be necessary to one of the notables of the Quraish. And the person to be elected would have to be a superior one, not only in tribal identification and genealogy, but also from the Islamic point of view. The highest Quraish tribe at that time was the Banu Umayya. And the most outstanding personage in that tribe was Abu Sufyaan bin Harb. Yet, the harms he had inflicted on the Muslims during the Uhud War had not yet been totally forgotten. He had already become a true and staunch Muslim. But the other Muslims could not fully trust him, yet. Consequently, no one could be placed before Rasulallah's (*sallal laahu alaihi wasallam*) faithful companion in the cave, who had become a Muslim earliest and caused others to become Muslims, too, and who had been appointed (by Rasulallah) as the Imaam (to conduct public prayers). It was certain that everyone would vote for him. In addition, since the normal procedure was for all Sahaba to come together and elect the Khalifa, the Ansar's attempt for an election among themselves could cause a commotion. Thus, Hazrat Abu Bakr (*radi Allahu Ta'ala anhu*) forestalled this danger and saved Muslims from a grave tumult.

THE REASONS FOR HAZRAT ALI'S (RADI ALLAHU ANHU) ABSENCE FROM THE ELECTION

Islamic Article: The Deviant SHIA Sect

MAWLANA UTHMAN BIN NASSIR EFFENDI, in his book, "TAZKIYYA-I-AHLE-BAYT," further explains:

During these events Hazrat Ali (*radi Allahu anhu*) was at his wife, Hazrat Fathima's (*radi Allahu anha*) home. Hazrat Zubair, who was Hazrat Abu Bakr Siddique's son-in-law, Hazrat Miqdad, Hazrat Salman, Hazrat Abu Dharr and Hazrat Ammar bin Yasser (*radi Allahu anhum ajma'in*) were there, too. Their Ijtihad concurred with that of the third group. So Hazrat Abbas (*radi Allahu anhu*) came to Hazrat Ali (*radi Allahu anhu*) and held out his hand in homage to him. But, the latter had heard that Hazrat Abu Bakr (*radi Allahu anhu*) had become Khalifa; he, therefore, refused the offer. Abu Sufyaan (*radi Allahu anhu*) said, "Hold out your hand and I shall pay homage to you. I shall fill everywhere with cavalrymen and infantrymen if you want me to." Hazrat Ali (*radi Allahu anhu*) refused the notion, saying, "O Abu Sufyaan! Do you want to cause faction among the Islamic nation?"

As it is seen, both Hazrat Abu Bakr Siddique and Hazrat Ali (*radi Allahu anhum*) were sensitive about a probable instigation or controversy among the Muslims. At first, Hazrat Ali (*radi Allahu anhu*) was somewhat sorry because he had not been called to the election held under Sakifa's brushwood shelter. As it is explained in the book "Musamarat", by Muhyiddin-i-Arabi, and in the book "Daw us-sabah", by Hamid bin Ali Imadi [1175 A.D.1757], Abu Ubayda (*radi Allahu anhu*) came to the house where Hazrat Ali (*radi Allahu anhu*) was. He told him about all the statements that he had heard from Hazrat Abu Bakr and Hazrat Umar (*radi Allahu anhum*). [These statements, very long and effective, are quoted in "Qisas-ul-Ambiya"]. Hazrat Ali (*radi Allahu anhu*) listened. The statements were so impressive that he felt as if he had been penetrated to the marrow. He said, "Abu Ubaida! My sitting in the nook in a house is not intended to become Khalifa or to protest against the Emr-i-maruf or to castigate a Muslim. Separation from the Messenger of Allah (*sallal laahu alaihi wasallam*) has shocked me out of my senses." The following morning he went to the Masjid-i-Shareef. Walking past all the others, he went near Hazrat Abu Bakr (*radi Allahu anhu*), paid homage and sat down. The Khalifa said to him, "You are blessed and honoured to us. When you are angry, you fear Allah. And when you are happy, you thank Him. How lucky for the person who will not demand any more than a position bestowed on him by Allah. I did not want to be Khalifa. I had to accept it lest there should arise a fitna (instigation, mischief). There is no resting for me in this duty. A heavy burden has been imposed on me. I do not have the strength to carry it. May Allah give me strength! Allahu Ta'ala has taken this burden off from your back. We need you. We are aware of your superior qualities."

Hazrat Ali and Hazrat Zubair (*radi Allahu anhum*) said that Hazrat Abu Bakr (*radi Allahu anhu*) was more suitable than anyone else for the Caliphate. They said they had been sorry for not having been informed about the election beforehand, and they apologised for this. The Khalifa accepted their apology. Then, Hazrat Ali (*radi Allahu anhu*) asked for permission and stood up. Hazrat Umar (*radi Allahu anhu*) very kindly saw him off. As Hazrat Ali (*radi Allahu anhu*) left, he said, "My being so late to come here was not intended to oppose (Abu Bakr as) the Khalifa. And my coming here now is not out of fear." All the Hashimis followed Hazrat Ali's (*radi Allahu anhu*) example and paid homage. Thus, a unanimity was realised.

Both Hazrat Abu Bakr and Hazrat Ali (*radi Allahu anhum*) managed very vigilant and wise performances throughout the Caliphate election. Hazrat Ali's (*radi Allahu anhu*) not being called to the meeting under Hazrat Sakifa's (*radi Allahu anhu*) brushwood shelter was a fortunate event. Had he been there that day, the discussions between the Ansar and the Muhajirs would have been doubled with the joining of the Hashimis, which in turn would have made things more complicated. Differences of Ijtihads pertaining to the Caliphate election are not for us to discuss or comment on. They are the best Muslims. Each and every one of them is a star guiding to salvation. It is from them that the meaning of the Quran al-Kareem was acquired. It is through them that hundreds of thousands of Hadith Shareefs were heard. And it is via them that the commandments and prohibitions of Allahu Ta'ala were learned.

It would not be worthy of us to attempt to use the teachings we obtained from them as criteria for assessing their behaviours.

Yes, erring is a human attribute. Mujtahids will err, too. Yet a Mujtahid will be rewarded with Thawaab anyway; ten times for not erring, and one reward if he errs.

Each and every one of the Ashaab-i-Kiraam is a pillar of Islam. Differences among them were based on Ijtihad. They knew one another's values even when they criticised one another. If Hazrat Zubair (*radi Allahu anhu*) had preferred his personal considerations to his religious conceptions, he would not have disagreed with Hazrat Abu Bakr (*radi*

Allahu anhu), his father-in-law. Hazrat Umar (*radi Allahu anhu*) was the most eager supporter of Hazrat Abu Bakr (*radi Allahu anhu*) in the Caliphate election. On the other hand, he, again, was the person who cherished and praised Hazrat Ali (*radi Allahu anhu*) the most. One day, Hazrat Umar (*radi Allahu anhu*) asked Hazrat Ali (*radi Allahu anhu*) a question. The latter answered the question. Upon this he said, "I entrust myself in Allah's protection from confronting a difficult question in Hazrat Ali's (*radi Allahu anhu*) absence." Hazrat Ali (*radi Allahu anhu*) used to say, "After Rasulullah (*sallal laahu alaihi wasallam*), the most useful people in this Ummat are Hazrat Abu Bakr and Hazrat Umar (*radi Allahu Ta'ala alaihim ajma'in*)."

A month later Hazrat Abu Bakr (*radi Allahu anhu*) mounted the mimbar and said, "I want to resign from the office of Caliphate. If you expect to see me following precisely the same way taken by the Messenger (*sallal laahu alaihi wasallam*), this is impossible. For the devil could not approach him. In addition, he would be revealed the Wahy from Heaven." Could the hearts of such noble persons harbour the ambitions for rank and positions? Could any tongue speak ill of them?

Actually, Hazrat Fathima-tuz-Zohra (*radi Allahu anha*) was so deeply distressed with the bereavement of her father's (*sallal laahu alaihi wasallam*) death that she could not go out. Hazrat Ali (*radi Allahu anhu*) also mostly stayed at home to keep her company in her bereavement; therefore, he could not frequently visit the Khalifa's Sohbat. However, after Hazrat Fathima's (*radi Allahu anha*) passing away, he paid homage again. He would often enter the Khalifa's presence, help him and make suggestions.

As will be concluded from the above mentioned information which we have derived from "Qisas-ul-Ambiya", the Shi'ite allegation that Hazrat Ali and six other Sahabis did not pay homage to Hazrat Abu Bakr, (*radi Allahu anhum ajma'in*) is ungrounded. To stand against the unanimity of the Ashaab-i-Kiraam by not accepting Hazrat Abu Bakr (as the Khalifa) and to make immoderate statements in this subject would only have been incompatible with Islam. It would also mean to disobey Rasulullah's (*sallal laahu alaihi wasallam*) command to his Sahaba: "Be in unity and avoid controversies." To say that Hazrat Ali and six other Sahabis and Fathima-tuz-Zohra, the highest of women, (*radi Allahu anhum ajma'in*) did not carry out this command and disobeyed Islam would mean, let alone loving them, to controvert and belittle those great religious leaders. The controversy imputed to them is so grave that it has inflicted a fatal wound in Islam and caused millions of Muslims to deviate from the right way till the end of the world. The harms done to Islam and the bloodbaths of millions of Muslims perpetrated by those who dissented from the Ahle Sunnah Wa Jamaah by reading the lies and slanders fabricated by the Hurufis (a Sect), are the causes of Islam's *status quo*. The harms which groups named Ahmadi and Qadiyani inflicted on Muslims are in the open. Could a wise and reasonable person with the light of Islam and a love of Imaan in his heart say that Hazrat Ali (*radi Allahu anhu*) was the cause of this great malice?

HAZRAT ALI (RADI ALLAHU ANHU) WILLINGLY ACCEPTED HAZRAT ABU BAKR SIDDIQUE (RADI ALLAHU ANHU) AS THE CALIPH

The Shias say that as Hazrat Ali (*radi Allahu anhu*) was busy with the preparations for the funeral of Sayyiduna Rasulullah (*sallal laahu alaihi wasallam*), the three Khalifas convened most of the Sahaba and made Hazrat Abu Bakr (*radi Allahu anhu*) the Khalifa. Hazrat Ali (*radi Allahu anhu*) heard about this, but he thought that it would be futile to fight because he had a few men and he did not want the good people to die. The Shias say that that in some instances Sayyiduna Rasulullah (*sallal laahu alaihi wasallam*) did not fight with the Kuffar, and that even Almighty Allah did not punish His enemies, so for Hazrat Ali (*radi Allahu anhu*) not fighting with Hazrat Abu Bakr Siddique (*radi Allahu anhu*) was correct. This is what the Shias believe.

It is our Sunni Belief that: By Hazrat Ali (*radi Allahu anhu*) not fighting Hazrat Abu Bakr (*radi Allahu anhu*) and obeying him, shows that Hazrat Abu Bakr (*radi Allahu anhu*) was the rightly-guided Khalifa. This fact cannot be refuted or denied by making a comparison of it to Rasulullah (*sallal laahu alaihi wasallaam*) not fighting against the disbelievers or the Quraish or Almighty Allah delaying the killing of His enemies such as Pharaoh, Sheddad and Nimrod. Almighty Allah and Rasulullah (*sallal laahu alaihi wasallam*) always reproved these enemies. They stated that these enemies were always evil and base. How can those people be examples for this case? Where is the similarity? The Shias, seeing that it would be futile to deny the fact that there are numerous evidence and reports stating that

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Hazrat Ali (*radi Allahu anhu*) accepted Hazrat Abu Bakr's (*radi Allahu anhu*) caliphate, changed their course and say that Hazrat Ali (*radi Allahu anhu*) accepted it unwillingly in order to act toward the situation. They cannot find a better way to prove that Hazrat Abu Bakr's (*radi Allahu anhu*) caliphate was unjust. They cannot find another way to resolve the dilemma they have driven themselves into. We shall once again prove from most reliable sources that it would be impossible to degrade Hazrat Ali (*radi Allahu anhu*) to the contemptible state of having committed a wrong deed in order to act toward the situation because of the overpowering conditions.

When Sayyiduna Rasullulah (*sallal laahu alaihi wasallam*) passed away, the Ashaab-i-Kiraam (*radi Allahu anhum ajma'in*) set about the election of the Khalifa before beginning the procedures of funeral. They considered it their primary duty to find the leader or president for the believers. When the people heard that Sayyiduna Rasulallah (*sallal laahu alaihi wasallam*) passed away, they became so sad that they were at a loss as to what to do. Somebody was needed to bandage this very serious wound of the people and to diminish the severe pain. Hazrat Abu Bakr (*radi Allahu anhu*), in a serene manner, gathered the Ashaab-i-Kiraam (*radi Allahu anhum ajma'in*) and said aloud: "O thou, the blessed companions of the Prophet! If anyone here is worshipping Muhammad (*sallal laahu alaihi waslalm*), let him know that he is dead. And whoever is worshipping Allahu Ta'ala should know that He is always Alive. He will never die!" The rest of his speech was equally effective.

When he heard that the Ansar had come together in order to elect the Khalifa from among themselves, he went to their meeting place taking Hazrat Abu Ubayda (*radi Allahu anhu*) and Hazrat Umar (*radi Allahu anhu*) along. He said to them, "I have heard that you have been having elections to perform and execute the Commandments of Allah Ta'ala. Think and search! The Khalifa is to be from the Quraish (tribe)." Then pointing to Hazrat Abu Ubayda and Hazrat Umar (*radi Allahu anhum*), he added, "Elect one of these people." Upon this, Hazrat Umar (*radi Allahu anhu*) said, "You are the Khalifa, O Abu Bakr," holding out his hand to him. All the Ansar unaniously agreed to this caliphate.

The following day he went to the mosque and mounted the mimbar. He looked at the Jamaat (Muslims) and saw that Hazrat Zubair bin Awwam (*radi Allahu anhu*) was not among them. He sent for him. When Hazrat Zubair (*radi Allahu anhu*) came he asked him, "Do you have anything against the unanimity of the Muslims?" Hazrat Zubair (*radi Allahu anhu*) said, "O the Khalifa of the Messenger! I have nothing against it," and he held out his hand in submission. The Khalifa looked around once again. When he did not see Hazrat Ali (*radi Allahu anhu*), he sent for him. When Hazrat Ali (*radi Allahu anhu*) came, he asked him, "Do you want to be opposed to the unanimity of the Muslims?" Hazrat Ali (*radi Allahu anhu*) too held out his hand in submission and said, "O the Khalifa of the Messenger! I am not opposed." Hazrat Zubair and Hazrat Ali (*radi Allahu anhum*) apologised for being late to accept the Khalifa. They said, "We were sorry because we had not been informed of the caliphate election. We know very well that no one among us would be more rightful to the office of caliphate than Abu Bakr is. For he has been honoured with being (the Prophet's) companion in the cave. We are very well aware of his honour and his superiority. Rasullulah (*sallal laahu alaihi wasallam*) chose him among us to be the Imam to conduct the Namaaz."

The great Imam, HAZRAT IMAM MUHAMMAD SHAFI'I (RADI ALLAHU ANHU) [150-204 (C.E.819)] states: "When Rasullulah (*sallal laahu alaihi wasallam*) passed away, the Ashaab-i-Kiraam considered and searched, and finally decided that no one on earth could be superior to Hazrat Abu Bakr (*radi Allahu anhu*). They unanimously made him the Khalifa. The Ashaab-i-Kiraam (*radi Allahu anhum ajma'in*) unanimously wanted to make one of the following (three) people the Khalifa: Hazrat Abu Bakr, Hazrat Ali and Hazrat Abbas (*radi Allahu anhum ajma'in*). Hazrat Ali and Hazrat Abbas (*radi Allahu anhum*) said nothing against the caliphate of Hazrat Abu Bakr (*radi Allahu anhu*). They both accepted the caliphate of Hazrat Abu Bakr (*radi Allahu anhu*). Thus, Hazrat Abu Bakr (*radi Allahu anhu*) was unanimously elected as the Khalifa.

"If Hazrat Abu Bakr (*radi Allahu anhu*) had not been the rightful Khalifa, Hazrat Ali and Hazrat Abbas (*radi Allahu anhum*) would have opposed it and demanded their rights. As a matter of fact, (later) Hazrat Ali (*radi Allahu anhu*) did not accept the caliphate of Hazrat Mu'awiyya (*radi Allahu anhu*) because he did not consider it rightful. Although Hazrat Mu'awiyya's (*radi Allahu anhu*) army was greater than his, he insisted on his due. Many people lost their lives. On the other hand, it would have been much easier for him to oppose Hazrat Abu Bakr (*radi Allahu anhu*), and he would have been elected as the Khalifa. For that time was closer to the time of Rasullulah (*sallal laahu alaihi wasallam*) and people were more inclined to find out (and do) what was right.

"Furthermore, Hazrat Abbas (*radi Allahu anhu*) offered Hazrat Ali (*radi Allahu anhu*) to be the Khalifa, yet he refused it. If he considered himself to be more rightful, he would have accepted it. Indeed, Hazrat Zubair (*radi Allahu anhu*)

and all the sons of Hashim, with all their great fame and bravery, and many other Sahabis were with Hazrat Ali (*radi Allahu anhu*). This *I'jma* (unanimity) would suffice to prove the fact that Hazrat Abu Bakr (*radi Allahu anhu*) was the rightful Khalifa. The fact that there is not a single commandment or even an implication to contradict this, emphasizes the state of rightfulness. In fact, according to the majority of the scholars, the *I'jma-i-ummat*, that is the unanimity of the Ashaab, is more dependable than a commandment which is not *mash-hur* (narrated by all scholars unanimously). For something on which there was *I'jma* (unanimity of the Ashaab) is certainly true. A commandment which is not *mash-hur*, on the other hand, is supposed to be true.

"We would like to add at this point that if there are implications or even commandments advising that Hazrat Abu Bakr (*radi Allahu anhu*) should be the (first) Khalifa, the profoundly learned Ulema of Tafsir and Hadith should have reported them. It is true that there are no such commandments according to the majority of the profound scholars of the Ahle Sunna. This same statement shows that others do not have the right, either. Hence, it becomes obvious that Hazrat Abu Bakr (*radi Allahu anhu*) became the Khalifa rightfully by the unanimous vote (of the Sahaba) and Hazrat Ali (*radi Allahu anhu*) cannot be said to have acted toward the situation, unwilling as he was. If the Sahaba-i-Kiraam had been the kind of people who would not have accepted the truth, then (the probability of Hazrat Ali's) having acted toward the situation might be considered. How could Hazrat Ali (*radi Allahu anhu*) ever be reproached with having abdicated a right in order to handle people honoured with the Hadith Shareef, '*The best of times is my time.*'"

FATAWA AGAINST THE SHIAS

ABOUT THOSE WHO CURSE THE THREE KHALIFAS

IMAM-I-RABBANI, SHAIKH AHMAD SIRHINDI MUJADDID ALF THANI (*RADI ALLAHU ANHU*), in his famous book, "RADD -E-RAWAAFID", says:

It is disbelief to curse the Shaikhayn (Hazrat Abu Bakr and Hazrat Umar) - *radi Allahu Ta'ala anhum*. The Hadith Shareefs show that it is disbelief. It is declared, as follows, in a Hadith Shareef reported by Tabarani [Suleyman bin Ahmad, 260-360 (C.E. 941), in Isfahan] and by Hakim [Muhammad bin Abdullah, 321-405 (C.E.1014), in Nishapur]: "Allahu Ta'ala has chosen me. And He has chosen the best ones of mankind as my Ashaab (Companions). From among my Ashaab, He has selected viziers, assistants, and relatives for me. If a person curses them, may Allah Ta'ala and angels and human beings curse him! Allah Ta'ala will not accept the Fardh or Sunnat worships of those persons who curse them."

A Hadith Shareef reported by the Hadith scholar, Ali bin Umar Daraqutni, declares: "After me, some people will appear. If you meet them, kill them! For they are polytheists (disbelievers)." Hazrat Ali (*radi Allahu anhu*) asked, "What is their sign?" He (Rasullulah - *sallal laahu alaihi wasallam*) declared, "They will make an excessive display of attachment to you. They will say about you what you do not have. They will censure the religions superiors coming before them."

In the same book, he (Rasullulah - *sallal laahu alaihi wasallam*) declared, "These people censure Abu Bakr and Umar (*radi Allahu anhum ajma'in*). They swear at them. May Allahu Ta'ala and angels and all human beings curse those who swear at my Ashaab." There are very many similar Hadith Shareefs, and since most of them are well-known, it is unnecessary to quote them here.

Cursing the Shaikhayn means enmity towards them. And enmity towards them, in its turn, is disbelief. For it is declared in a Hadith Shareef, "Enmity towards them is enmity towards me. To hurt them means to hurt me. And to hurt me is to torment Allahu Ta'ala."

It is declared in a Hadith Shareef reported by Hassan ibni Asakir [499-571, in Damascus], "It is Imaan to love Abu Bakr and Umar (*radi Allahu anhum*). Enmity towards them is Kufr (disbelief)."

It is declared in a Hadith Shareef, "If a person says to a Believer something which states that he is a

disbeliever, (If he says, for instance, `O you the enemy of Allahu Ta'ala!'), he himself becomes a disbeliever." Then a person who calls the Shaikhayn disbelievers or considers them to be disbelievers will become a disbeliever himself. We know for certain that Hazrat Abu Bakr and Hazrat Umar (*radi Allahu anhum*) are Believers. They are not enemies of Allahu Ta'ala. They have been blessed with the good news (that they shall attain) Paradise. Then, a person who calls them disbelievers will become a disbeliever. It is true that the Hadith Shareef quoted above is reported by only one person. Yet, it shows that a person who calls a Believer a disbeliever will become a disbeliever. Nevertheless, a person who denies this will not become a disbeliever. Abu Zur'a Razi, a great contemporary scholar, states, "If a person vituperates one of Rasullulah's (*sallal laahu alaihi wasallam*) Ashaab, he is a Zindiq. For Quran al-Kareem is certainly true. Rasullulah (*sallal laahu alaihi wasallam*) certainly tells the truth. The information we have been receiving from them is certainly true. All this information praise, laud the Ashab-i-Kiraam. To speak ill of them means to deny the Quran al-Kareem and the Hadith Shareefs. And this, in its turn, is blasphemy, heresy, and abberation."

Sehl bin Abdullah Tusturi [200-283 (C.E. 896), in Basra] states, "A person who does not esteem the Ashaab-i-kiram has not had Imaan in Rasullulah (*sallal laahu alaihi wasallam*)."

Abdullah bin Mubarak [116-181 (C.E. 797), in Iraq] was asked, "Which person is higher - Muawiyah, or Umar bin Abd-ul-Aziz?" He replied, "The dust that entered the nose of Muawiyah's [d.60 (C.E. 680), when he was 79 years old] horse as he escorted Rasullulah (*sallal laahu alaihi wasallam*), is as many times higher than Umar bin Abd-ul-Aziz."

Thus, he informed that no degree of highness could reach the level attained by being in Rasullulah's (*sallal laahu alaihi wasallam*) Sohbat and seeing his blessed face. [*Umar bin Abd-ul-Aziz, the 8th Umayyad Khalifa, was profoundly learned and an extremely pious person. He was martyred in the year 101, when he was 41 years old. He bought Malatya from the Byzantine Greeks in return for a thousand slaves*]. This kind of superiority, which is the sheer result of Sohbat with the exclusion of all other personal virtues is common in all the Ashaab-i-Kiraam. When the other types of virtues are added to this superiority; for instance, a Sahabi who made Jihad with Rasullulah (*sallal laahu alaihi wasallam*), and who taught the Believers coming after him what he had learned from him, and who devoted his property for his sake, must be even more superior, higher. There is no doubt that the (first) two Khalifas were among the higher ones of the Ashaab-i-Kiraam. They were even the highest ones. Then, it would be disbelief to attribute the slightest inferiority to the Shaikhayn, nonetheless for calling them disbelievers. It would mean blasphemy, aberration.

It is stated as follows in the book "Muhit", written by Shams-ul-A'imma, Muhammad bin Ahmad Serahsi [483 (C.E.1090), in Turkistan]: "It is not permissible to perform Namaaz behind an Imaam (who is notorious for his) vituperating the Shaikhayn. For that person denies the fact that Hazrat Abu Bakr (*radi Allahu anhu*) was the Khalifa. On the other hand, the fact that he (Abu Bakr) was rightfully elected the Khalifa has been acknowledged unanimously by all the Ashaab-i-Kiraam."

It is stated as follows in the book of fatwa named "Hulasa," written by Tahir bin Ahmad Bukhari: "If a person denies the Caliphate of Hazrat Abu Bakr (*radi Allahu anhu*), he becomes a disbeliever. It is Makruh (not liked by Rasullulah, though not forbidden) to perform the Namaaz conducted by a bid'at holder. If the bid'at he holds is so bad as to cause disbelief, the Namaaz conducted by him will not be Sahih (accepted). If it is not so bad as disbelief the Namaaz will be Sahih but Makruh. It is almost equally true that a person who denies the Caliphate of Hazrat Umar (*radi Allahu anhu*) will become a disbeliever."

In the light of the fact that a person who denies their Caliphates will become a disbeliever, one should imagine the destiny awaiting those people who vilify and curse them. As it is seen, to call such eccentricities disbelief is exactly concordant with the Hadith Shareefs and the statements made by the Islamic Ulama. When some of the Ahl As-sunna scholars (*rahmatullahi Ta'ala alaihim ajma'in*) said that these people should not be called disbelievers, they meant those who were not excessive in their eccentricities. Their statements are therefore in agreement with the Hadith Shareefs and the statements of the (other Islamic) Ulama.

IMAM AHMED RAZA'S (RADI ALLAHU ANHU) FATAWA ON HAVING CONTACT

WITH SHIA INDIVIDUALS

A Translation of the Fatawa - Mas'ala No. 87, page 179 of "Ahkaam-e-Shariat"

Question (Mas'ala):

What advice do the Ulema of Deen have to offer to the members of the Ahle Sunnat Wal Jamaat (Sunnis) regarding their relationship with the Shias (Rawafiz), as to whether they should maintain a friendly association with Shias; or eat and drink with Shias; and whether the maintaining of trade relationship with Shias is permissible? Furthermore, what is the Shar'an ruling against these Sunnis that have such relationships with Shias? Do such Sunnis fall out of the folds of the Ahle Sunnat Wal Jamaat? (Should such Sunnis be excluded from the Ahle Sunnat Wal Jamaat?) And should the rest of the Sunni Muslims sever all religious and social ties with the Sunni Muslim that associates with Shias?

Al Jawaab/Answer:

Shias (Rawafiz) have commonly been known throughout the ages as apostates (Murtadd) as it has been clearly outlined in "*Raddur Rufaza*" (A Fatwa published in the form of a booklet by A'la Hazrat). It is not Halaal to have any form of contact or maintain any type of relationship with them in any manner that you would normally have with a fellow Muslim. It is Haraam to maintain any form of social contact with them; accord them in any form of social etiquette; greet them (make Salaam to them); and even speak to them. Almighty Allah says in the Holy Quran, Surah 6, Verse 68 (Surah An'aam): "*If Satan ever makes thee forget, then after reflection, sit not thou in the company of those who do wrong.*"

Rasoolullah (*sallal laahu alaihi wasallam*) has stated in a hadith that, "*Shortly there will appear a group of people (in the Ummah) whose name would be synonymous with evil; they will be known as Raavzi (meaning Heretics or Shias). They will revile the virtuous predecessors (Salf-o-Saleheen); and they will not attend the Jumu'a Salaah, and they will not adhere to the Jamaat (mainstream body of Muslims). Neither sit in their company nor join them for meals, or drink water with them. Do not intermarry with them or visit them when they are sick. Do not attend the funerals of their dead; and neither join them in the Salaatul Janazah nor perform the Salaatul Janazah for their deceased.*"

Those Sunni Muslims who freely intermingle socially with the Shias or Raavzis, if they have not already become Shias themselves, are extreme transgressors (of the Shariat). Sunnis are advised to sever social ties with those who freely intermingle with Raavzis or Shias. *Wallahu Tha'ala A'alum.*

A REQUEST TO THE MUSLIM YOUTH

The Muslim youth, in their eagerness to see the downfall of the enemies of Islam and to see the rise of Islamic Power worldwide, have become restless. In their love for Islam, they are easily drawn to the Iranian revolution and Mr. Khomeini. After becoming aware of Shia'ite beliefs, the new generation of Muslims should keep far away from the LOST (GUMRAH) sect in order to protect their Imaan.

Having read the above brief account of how Shia'ism differs with true Islam, Muslims must seriously reflect upon the following questions:-

- a. Would you consider reading Salaah behind an Imaam who has totally rejected Rasoolullah's (*sallal laahu alaihi wasallam*) instructions on Imaan and who believes that the 12 Imaams have greater status than Rasoolullah (*sallal laahu alaihi wasallam*)?
- b. Would you sacrifice the status and honour of Muslim women being used as objects for the gratification of man's carnal desires through sexual means, with the possible result of illegitimate children being conceived, all in the name of and Haraam practice of MUTAH (Temporary Marriage)?
- c. Would you like your Salaatul Janaazah to be performed by one who blatantly disregards the pristine purity of

the Holy Quran, a Divine Book which Almighty Allah Himself has promised to protect?

We wish to also remind our readers that all the quotations found in this book can be verified from its original sources.

Regarding this sect, the Muslim Revivalist (Mujaddid) of the 14th Century, A'LA HAZRAT, ASH SHAH IMAM AHMED RAZA AL-QADERI (RADI ALLAHU ANHU) has stated in his fatawah that this sect, i.e. SHIA and RAWAFIZ, are disassociated from the boundary of Islam (Millat-e-Islamia) and they are regarded as APOSTATES. (FATAWAH RAZVEEIAH, VOL. 6, PAGE 25)

Let us make Dua that Allah *Subhanahu Wa Ta'ala* protects us from the insinuations and mischievous designs of our enemies. May He grant us the power and vision so that the Lamp of Righteousness may not grow dim, through our vigilance and foresight. May the *Nisbah* we bear to the Holy Prophet Muhammad (*sallal laahu alaihi wasallam*) and the Great Deen of Islam may grow stronger and stronger every day. *Ameen. Allahumma Ameen.*

NEW TARGETS BY THE SHIAS

Our African Muslim brothers ought to rise up against Shia'ism in the townships. The first African Muslim in Islam was Hazrat Bilal (*radi Allahu anhu*) who was not only a brave soldier, but also one who was subject to the harshest persecution for accepting Islam.

The greatest amongst the Companions of Rasoolullah (*sallal laahu alaihi wasallam*) was Sayyiduna Abu Bakr Siddique (*radi Allahu anhu*) who purchased Hazrat Bilal (*radi Allahu anhu*) as a slave and freed him to please Almighty Allah and His Rasool (*sallal laahu alaihi wasallam*). The Shias have branded this great personality an apostate and accursed one. (*Allah forbid*)

The great African Continent is full of Sunni Muslims. The Irani Shias have now embarked on a campaign to bribe the poorer African Muslims to corrupt their beliefs and convert them to Shias. This is the message of Sheik Shazili on the occasion of Yaum-e-Siddique Akbar.

Sheik Shazili who is deeply involved in Islamic Propagation work in the African townships, has pointed out that African townships in the Cape and the Transvaal have been specifically targeted by the Shias as areas for potential converts. The *modus operandi* of the Shias is to single out the sincere but poor members of the African Muslim Community and bribe them with wealth to bring them into the ugly Kufr fold of Shia'ism.

This state of affairs is certainly unacceptable to our Sunni Muslims and it provides a specific challenge to our Dawah workers on the field. In the past, there were no Shias in South Africa. After the Iranian Revolution and the 1994 South African elections, a flurry of activity emerged from the Shia propagation machine to spread this Kufr sect in South Africa. Wealth is outlayed blatantly to attract Sunni Muslims to the Shia fold and we have received unconfirmed reports that certain Sunni Ulema had accepted invitations from the Shias to attend their functions. The *Imam Ahmed Raza Academy* is investigating this matter.

The new South Africa has certainly allowed many new sects to emerge amongst the Muslims and the Iranian influence is another destructive force that awaits the unsuspecting Muslims in South Africa.

It is now imperative for all Muslim Institutes to face the challenges of the Shia onslaught and present openly to the African Muslims the vile and Kufr beliefs of the Shia sect in the townships. Provisions must now be made to organise Siddique-e-Akbar Day and Khulafaa-e-Rashideen Day in the townships on a large scale in an attempt to preserve the Imaan of the people whom the Shias are targeting.

FINAL WORD

Iran's Islamic Revolution was supported with much zest and vigour mainly because it was seen as the opening of the doorway to much needed changes in the world. Sadly, this was not to be. After the dust has settled, realisation dawned that this was merely a dream which had not been fulfilled. Iran's claim to the title of an Islamic Republic was forfeited because it is essentially a Shia Republic.

Moreover, the late Dr. Kalim Siddiqui, who was initially a great enthusiast of Iran's Revolution, later comprehended the gloomy reality and admitted to his change of hearts. Most readers and patrons of Dr. Kalim's writings were of the opinion that Dr. Kalim is unequivocally a champion of the Iranian movement. They are not aware of the developments that took place during the last stages of his life.

Initially, Dr. Siddiqui devoted all his energy to Iran's struggle as he believed that it would give Islam a strong foothold on the international level. Furthermore, the force of Sunnism will be greatly strengthened. During Imam Khomeini's reign Dr. Kalim was rewarded with the respect and honour that he deserved. However, his recent tour to Teheran became a torturous one. Fanatic Shias who saw Dr. Siddiqui's visit as a campaign to spread Sunnism felt greatly threatened by his presence. They felt that he was there to censure Shia'ism and challenge its teachings. They became extremely defensive and hostile towards him. In his agitation he responded, "*I am not a fan of either your culture or your discourse. I am here only because of your alleged claims to be an Islamic Republic. Had I known the truth I would never have come.*" Milli Times International, Delhi, India (June 1996)

Please study this narration:

As narrated by Hazrat Jabir bin Abdullah (*radi Allahu anhu*):

A villager came to Hazrat Ali (*radi Allahu anhu*) and asked, "O Ameer-ul-Mumineen! Is Abu Bakr (*radi Allahu anhu*) in Paradise?"

This question hurt Hazrat Ali (*radi Allahu anhu*) considerably. So he said, "I wish I had never come to the world. This statement has never been made by anyone else before, neither by Rasulullah (*sallal laahu alaihi wasallam*) nor by any other Muslim after him. Abu Bakr Siddique (*radi Allahu anhu*) was always with the Messenger of Allah; he was his vizier and counsellor. He succeeded him as the Khalifa after his passing away. He who denies this fact will become a disbeliever. O villager! Hazrat Abu Bakr Siddique (*radi Allahu anhu*) sent for me towards his passing away. He said to me, 'O my darling brother! I am going to pass away soon. When I die, wash me with those blessed hands of yours with which you washed the Messenger of Allah (*sallal laahu alaihi wasallam*)! Wrap me in my shroud and put me in my coffin! Take by corpse to the entrance of Hujra-i-sa'adat! Say unto Rasulullah (*sallal laahu alaihi wasallam*): Abu Bakr is at the door. He asks for permission to enter.'

"When Abu Bakr (*radi Allahu anhu*) passed away, I did whatever he had told me to do. When we put his coffin in front of the door of the Hujra-i-sa'adat and I asked for permission, we heard a voice saying, '*Bring the darling near the darling.*' Therefore, we buried Hazrat Abu Bakr (*radi Allahu anhu*) besides the Messenger of Allah (*sallal laahu alaihi wasallam*)."

It is stated in a Hadith Shareef that Rasulullah (*sallal laahu alaihi wasallam*) said: "Fear Allah as you talk about my Ashaab! Fear Allah lest you should show any disrespect in a conversation about my Ashaab! After me, never have a bad opinion of them. He who loves them does so because he loves me. And he who bears hostility towards them is my enemy."

A Dua that was made by Hazrat Imam Rabbani (*rahmatullahi alaihi*): "ILAHII! MAKE OUR DU'A AND SALAAM REACH YOU BELOVED PROPHET (SALLAL LAAHU ALAIHI WASALLAM) AND HIS AHLE BAYT (RADI ALLAHUM AJMA'IN), AND GIVE THEM KHAIR AND BARAKAH IN A MANNER AS YOU LIKE, AS MANY TIMES AS THE NUMBER OF YOUR CREATURES AND AS HEAVY AS YOUR ARSH. AMEEN. MAY HAMD BE TO ALLAH TA'ALA, AND MAY DUAS AND SALAAMS BE TO THE HOLY PROPHET MUHAMMAD (SALLAL LAAHU ALAIHI WASALLAM) TILL THE END OF THE WORLD! AMEEN."

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